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Life and Light

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The Study of Africa

By Grace Duffield Goodwin

OUR text-book this year, *An African Trail* by Jean MacKenzie, is full of literary charm and spiritual power. The supplementary volume *The Lure of Africa* by Dr. Patton makes clear many historical and religious problems; and yet, so important has Africa suddenly become in this great world struggle, that we who are hungry for a wider knowledge are using such valuable aids as Powell's *Last Frontier*, Gibbon's *New Map of Africa* and Zwemer's *Islam, a Challenge to Faith*.

The Africa of Henry the Navigator, the young and adventurous Portuguese prince, claimed by him and by the notable Portuguese explorers such as Vasco da Gama in the fourteenth century, has long since passed away. Portugal held the seacoast of almost the whole continent, but lost its grip after a while, retaining only Portuguese East and Portuguese West Africa, being held back from further venture by lack of money and interest and by the fact, which is always the great deterrent, that Africa is emphatically not a white man's land. In the dark interior Prof. W. E. B. DuBois claims that evidences of a high civilization exist outside Egypt and Abyssinia, but, however that may be, the native tribes left to themselves have long halted on the road of progress, and such contact as they have had with the white man's civilization in the Congo under Leopold, in South Africa under politicians and traders, has but served to make more difficult the struggle of the missionary. A religion that permitted its followers to raid and decimate half of Central Africa, and refused to rebuke those who debauched South and West Africa with rum and disease, had a stony road to travel to win adherents among black men who knowing little, knew enough to resent bitterly such treatment at the hands of the superior white race.

And yet it was not in vain that Livingstone died on his knees, that MacKay and Hannington and Keith-Falconer, Stanley, Burton, Speke and the Moffats toiled each after his own fashion to reclaim and open up Africa. It was not in vain that Cecil Rhodes dreamed his dreams at twenty of world conquest for Great Britain, and steadily set himself to win and hold South Africa, upon which for commerce and government he set his imperishable seal. England, whether in her Egyptian protectorate, her Cape to Cairo railroad, her Sudanese development, her brilliant colonial policy in South Africa and in Rhodesia, has done one superlative thing—she has dealt out even-handed justice to the black man, such justice as neither Boer nor German nor Portuguese had ever troubled themselves to bestow. Perhaps there is nowhere any finer example of the way to deal with primitive peoples than England has shown the world in her African colonies.

For a good many years, while we who profess to be intelligent have been concerned with world politics on the maps of Europe and Asia, there have been changes of great import going on in Africa. A few years ago, with no blare of trumpets, Africa was systematically carved up among the nations, native rulers being won by purchase or treaty to hand over vast tracks of territory even yet ill-defined. France now appears as holding the greater part of North Africa, save for an insignificant bit owned by Spain, and the disjointed territory in Tripoli where both Turk and Italian claim a share. The French hold the desert oases and are pressing into the Soudan; they also hold Dahomey and portions near by. England, as we said, has established a joint Anglo-Egyptian rule, has opened the Soudan, holds British Somaliland on the east and sweeps all of South Africa under her ægis, Germany having very recently given up her East Africa territory. Abyssinia, land of the legendary Christian king Prester John, is independent, as is the miserable little American venture of Liberia and measurably the British experiment of Sierra Leone. Italy holds a little eastern strip and does nothing with it. The Turk has nearly vanished from the scene. It looks therefore in broad outline as if the future of Africa lay in the hands of France and England, who both cherish high governmental ideals and purpose to deal fairly with the black race. If this were all there were to be said,

we might feel reasonably sure that Africa would emerge some day to take a humble but recognized place among the peoples of the earth.

Alas, this is not all. The problem of who shall govern Africa, who shall mould and develop the black man, who shall stand sponsor for an enlightened continent by no means ends here.

The missionaries who have striven to Christianize the native tribes have met with measurable success. Uganda proclaims it and Ethiopia stretched forth her hands unto God. Whole tribes became followers of the White Christ. Villagers were turned over by their chiefs for instruction in righteousness. It was hard for many. Some, as Jean Mackenzie says tenderly, were of a "peculiar cowardice." Many more were of a "peculiar courage." All nations and all denominations took a hand in the redemption of pagan Africa, and French, German, English, Dutch and American missionaries have gone as brothers and sisters into these homes of the lowly to preach Him who is the Great Elder Brother of the race.

This is pagan Africa. But by far the greater portion of Africa, in so far as it can now be reached, is Mohammedan Africa. Centuries ago, when Augustine and the brilliant dialecticians of his day planted in North Africa a Christian church that might properly be called the Church of the Disputants, Christianity failed decisively. A self-centered, intellectual, disputatious and intolerant church could not and did not represent the gospel which was to be humbly and simply preached to every creature. The black man never got within hearing distance, and when from Arabia came the black missionaries of a faith which holds its missionary teaching as supreme the black men heard and followed the black man who taught them of a prophet who made allowance for all sorts of sins of the flesh, whose commands were easy, whose rewards were great, and whose whole propulsion was along the line of least resistance.

Mohammedanism began its conquest of Africa which it has pursued with undeviating purpose, and it intends nothing less than a program, well-defined and carefully taught, of "Pan-Islam." It intends the ultimate and speedy defeat of Christianity. It saw Christianity fail once; why not again? At present careful writers divide Africa into four zones: the Northern Mohammedan zone, where Islam is deeply entrenched; the zone next below, which is the

zone of Mohammedan advance; the zone at and below the equator, which is the zone of Christian advance; the Southern zone, where Christianity holds almost undisputed sway, and where white men rule and live in numbers sufficient to hold steadily aloft the white man's standard of the Cross.

These middle zones are where the warfare is to be. The issues are daily opening. Villages and tribes once Christian are such no more. The Mohammedan is ever and always a missionary, spectacularly flaunting his easy faith, his superficial ceremonial in the face of those whom the Christians teach to pray in secret, to deny the desires of the flesh, and for whose unaccustomed and stumbling feet the strait and narrow way is beset with undreamed-of difficulty. The English and French Governments as such cannot help.

But this is the problem for Christianity. Shall Christ or Mohammed prevail over hearts which have here proven to be eager and loyal and affectionate in all their ignorance and superstition?

Only what has been called "grand strategy" will suffice to bring victory to Jesus Christ. All the Christian nations, all the denominations, which own Christ as supreme, must united devise a great plan, set aside a great sum, and render, shoulder to shoulder, a great allegiance for a struggle whose reward of victory shall be a continent won for Him whose it shall be to put all nations under His feet.

Have we any responsibility about this, you and I? Surely, because we understand and because we love. We talk of the "Christian Church doing so and so." What is the Christian Church but just so many more people like you and me? If we are not true to our trust, can we ask others to be true to theirs? And we must be true. We must conquer for Christ by prayer—surely; but by consecrated common sense and by intelligence applied with a great devotion. We can talk Africa to our churches, we can endeavor to see the thing as far as its own widest horizon. Such little glimpses we are contented with! From a ship in mid-ocean you can see the whole round ring of the world; from a point of intellectual vantage such as study of this subject will give, you will be enabled to see Africa whole, a continent for Christ. If I have any message to leave with you, it is to controvert in this case the words of Scripture and bid you—myself—all of us — to "despise the day of small things."

To Women of Draft Age

By S. Ralph Harlow

TO-DAY your husbands and brothers are lined up to face the aggressors of human rights. That you will stand behind them in this hour of testing is already proved. American womanhood has never failed the nation in a crisis such as this—it never will.

When General Pershing upon his arrival in France bent over the tomb of America's great friend and whispered, "Lafayette, we are here," he spoke not only for the armed vanguard disembarking from the transports, but for a mighty host who are pledging life, treasure and loved ones to Freedom's cause.

Of that host how glorious is woman's part! More priceless to her than life she lays on the altar those who are her dearest.

In the days of the great Crusades the convents were filled with women whose loved ones had taken the cross and sailed for the Holy Land. Through long vigils in cold cells they sought by prayer to draw protecting arms around their knights. They could not share the conflict in the field and so they carried the battle to the realm of the spirit. It is in the realm of the spirit that freedom gains her most enduring victories. Paul on Mars Hill, Savonarola in the streets of Florence, John Huss at Prague or Martin Luther at the door of the Castle Church in Wittenberg won victories in which all hearts that love the liberty of the spirit partake. For the spirit more than the flesh yearns for freedom. Paul in chains was a freer man than Cæsar in his palace. If *physical* liberty were all that were at stake in this war it would not be worth the price being paid.

Then hearken, O Christian women, to this challenge. To-day, enslaved in greater bondage than the women of Belgium now, bound in more cruel fetters than are the peasants of the devastated fields of northern France lies more than half the womanhood of the world. This challenge is to *you* and it comes from Christ to free your sisters from their chains.

Marching armies, rattle of machine guns, flash of swords will not rid these souls of their fetters. Ignorance and superstition fashioned

those shackles, lust and degradation riveted them fast, injustice and cruelty stand guard at the door of the prison house. And in your keeping is the golden key with which these fetters may be unlocked, in your possession is the touch that can loose these bonds.

For yours is the heritage of light, the fellowship of kindred minds, the freedom of the soul. The justice which we long to see established on the earth, the peace the whole world is yearning for, the brotherhood we pray may come speedily, only the spirit of Christ in the hearts of men can make sure. As Christian women you are striving to live in this Christ spirit—the question is, do you really believe in its conquering power for the world? While you walk, in the fellowship of the spirit, pathways of beauty through which Christ alone can lead our footsteps, are you remembering your sisters lost amid the maze of dark superstitions or desert wastes of heartless creeds?

In your brother's hands to-day are placed the gun and sword—weapons of destruction and torture. You hearten them for the conflict because of the goal involved and the cause at stake. Then what of that goal which is no less than the establishment of the kingdom of God and that cause of which the cross is the symbol? For in your hands rests not the gun but a golden key, your hand bears not the sword but the touch of healing. How will you use these gifts—now, to-day, in the hour of challenge? Your golden key is your wealth, your touch is your life and influence.

From overseas I hear a wail, a wail of agony as ceaseless as the roar of Niagara. That *you* cannot hear it does not prove it is not there. Some have stood at Niagara's brink and know, others have stood on the brink of the world's woe and cannot forget. Listen to their reports—there is more needless suffering among the women and girls of India than behind the lines in France. Stand with me on this Turkish mountain-side amid the snow and call on your imaginations as I call on memory. Before us pass the women bearing in their arms little children wet with the icy waters of the well outside the city, the holy well, for the children are sick and the nearest doctor is two hundred miles and more away. Walk the streets of this great city—no woman here can read or write, and the girls become mothers at fifteen and old at thirty. They early lose the

love of living. No place of worship for them save old caves and tombs where tradition says some fragment of a spirit lingers and to which they cling in their hours of agony and heartache. Bits of twisted twine, faded rags, flutter from old bushes. These bear mute witness to a hundred pleas for spiritual help—and fears as to the memory of the source from which that help is supposed to come.

Are your hearts so dead, the God in you so crushed by the clamor of this world's doings, that these cries for help do not rouse in you the fighting spirit of your brothers?

And in *your* hands are the Christian weapons. The key that shall open prison doors, set free the captive, unlock closed hearts, make straight a highway for our God,—that key should be a golden key, not of baser metal. Too long we have fashioned it of copper pennies, now let us weld it of our silver and our gold—we, who belong to a nation voting its billions for war.

This is the *Conquest Program* to which you are summoned; to unite first in a conquest by money—this new year, this battle year, to offer your dollars. Thus will a golden key be turned in the iron door which shuts out half the women of the world from God's great love. But you are called to unite in a greater conquest than by money, the conquest by life. Not only the use of the key, but also the use of your touch. That touch is God's greatest trust placed in your keeping; it is the trust of life and influence.

This challenges you to intercessory prayer, to study, to influence over others for the winning of the world to Christ, the overthrow of the powers of darkness.

It may lead you to the giving of yourself to some dark place in God's great field, there to work among these sisters of yours, waiting, ah, how long they have had to wait, for the coming of the messenger—truly, the harvest is plenteous but the laborers are few.

It may challenge you to more than the offer of your own life—it may mean the giving of one dearer to you than life in answer to His call and the need across the seas—and you will give. You will send your loved one, son or daughter, brother or sister, forth to Christ's warfare, even as you would send your son to the nation's warfare—only with this difference,—

“Of His Kingdom there shall be no end.”

Editorials

A young woman under appointment, but unable to reach her field because of war conditions, writes recently to her Board secretary as follows: "I have been amazed to see how eagerly men and women alike answer the call of suffering people in Europe. They go into the thickest of the fight gladly and apparently with no thought of their own suffering, that they may do anything, whatever it may be, for these people who are thrown for a time into such awful distress. Yet in Africa and in many another land God's own children have been born into and live in the midst of terrible conditions and we calmly let them live on in their misery. I do not see what we are thinking of. And for myself it just means that I increasingly long for the feeling of complete obedience, which I think will never come until my face is turned Eastward and I am on my way to my chosen work. It must be wonderfully restful to know that you are really doing the thing that you have long known you ought to do, and that you have put your life absolutely into God's hands to be used. No wonder Mary Slessor did such a mighty work."

Those who are following the Outline Programs by Mrs. Powers on *An African Trail* and *The Lure of Africa* will be interested in the answers to the Africa Questions which are appearing in each number of LIFE AND LIGHT. Those who desire additional information regarding the superstitions, witchcraft and practices of the native doctor are referred to two leaflets which may be obtained on application to Miss Hartshorn: *Why African Mothers Fear* and *At Dawn*, price five cents each. In the *Missionary Herald* for January may be found a very instructive article by Rev. John T. Tucker, "An African Witch Doctor."

The Woman's Board has also published a new leaflet by Mrs. Amy Bridgman Cowles, *Making the Homemakers of Africa*. This gives striking illustrations of the evolution of the Christian wives and mothers of Zululand from the unpromising material received at our mission schools. This leaflet is illustrated, and is sold for the nominal price of five cents a copy.

A Question
for Us.

Additional Help for
Africa Study.

Elsewhere in this issue is printed a Proclamation "*To Women of Draft Age*" summoning them to war service in our newly projected campaign for the "Conquest of the World by Love"; also a call to prayer that the way may be made ready for our army of enlisted women. By next month we shall be printing the Conquest Program itself—the marching orders for societies and clubs.

This Program calls for definite activities looking to the great utilization of the forces of money, prayer, intelligence and influence in our conquest by love—our missionary warfare; and groups of women, young and old, will be challenged to adopt it as their own.

Meanwhile, such organization is proceeding at headquarters as is a necessary preliminary for any determined drive. The idea of the Conquest Program campaign has been laid before a gathering of Boston women, and from among the resulting volunteers for service a Central Committee appointed. This committee through five sub-committees has been working out details and preparing literature. A conference of Branch representatives meeting at headquarters has considered the Conquest Program itself and the problem of the wisest strategy for Branches to follow in challenging their women to adopt it. With February will begin the working-out of their decisions—the holding of Branch gatherings to give publicity to the Program, the organizing of Branch committees in its behalf, the carrying of the campaign into the churches of each Branch. Please be on the alert to find your place in this great forward movement, helping it meanwhile and always by your daily prayer. So shall we be able to rise to the demands laid upon us as missionary workers by these war days in which we live.

M. P.

Feeling deeply the need of preparation by prayer for the successful carrying on of the Conquest Program, the Woman's Board of Missions is asking the auxiliaries, senior and junior, to distribute widely and use thoughtfully the Prayer Card which has been issued. It may be obtained through the Branch secretaries or from Miss Hartshorn at the Board Rooms. At the Conference of Branch Officers held in Boston January 9 and 10 to consider plans for promoting this Forward Movement great

**A Call
to Prayer.**

The Impossible to be Brought to Pass

BIG PROGRAM LAUNCHED AT STUDENT VOLUNTEER
CONFERENCE

By Helen B. Calder

“IMPOSSIBLE! If that is all that is the matter, let us go right ahead!” This word of an old reformer might well be taken as the motto of the five hundred students returning to their colleges after four days of conference together at Northfield. The quadrennial convention of the Student Volunteer Movement has been postponed until after the war, but a small conference was held at Northfield, January 3-6, which brought together students, professors, missionaries and church leaders from the United States and Canada in what will prove to be one of the most memorable of the many gatherings ever assembled at Northfield. The black background of the World War, painted with terrible vividness the first evening by Dr. John R. Mott, chairman of the conference, the graphic portrayal of the need of world mission fields through missionary address and stereopticon pictures, the strong presentation of the added responsibilities resting upon the present college generation, the presence and the stirring appeal of a large group of foreign students, all contributed to a growing enthusiasm and spiritual power.

On the opening day Dr. Mott challenged the students to go back to the colleges with a demand so great that the heart of the conservative would stand still and say “Impossible!” something that thoughtful people would say at first is presumptuous. Only then will we have a task commensurate with that of students now in the trenches and training camps. Two days later the conference adopted a program for work in the colleges which measured up to this standard. The slogan of this new program is “Mobilizing the students of North America to study and work for the Christian principles of world democracy,” and it has a threefold aim.

1. To secure at least two hundred thousand students to unite in voluntary Bible and mission study, with special emphasis on the content of the slogan.

2. A thoroughgoing application of these principles to every-day life, on the campus, in the community and the world.

3. (a) The securing of enough recruits to carry out the missionary program of the church; and (b) the raising during the next college year of at least half a million dollars for the evangelization of the world, and of a similar sum for a second Student Friendship Fund similar to the one raised this past year.

After the conference had unanimously voted to adopt this program Dr. Mott said, "We have just undertaken an impossible thing; we could never hope to see it through if it were not impossible for us." The delegates were then given an opportunity to show their willingness to venture out on a larger program by making a sacrificial offering to the work of the Student Volunteer Movement. About six hundred people pledged \$22,843 a year for four years, a sum larger than that raised at the last convention in Kansas City, which was attended by nearly ten times as many delegates. No gifts of less than \$5 were reported. Individual gifts of one, two, three and five thousand dollars helped to swell the sum, but a large number of students shared in the service, most of whom had recently given as they never had before for the Friendship Fund of a million and a half, for war work of the Christian Associations. Surely our young people are learning to give as they begin to enter more deeply into the sufferings of the world.

The five representatives of the Woman's Board who were present rejoiced that they had gone up to the conference with a program similar in many respects to the one adopted for students at Northfield, and calling equally for great faith to accomplish one of the "possible impossibles." "World Conquest by Love," the aim of our Conquest Program, is a watchword that will be often on our lips and in our hearts in the days ahead. We shall enter on our campaign with greater zeal because of the similar program which is to claim the loyal and sacrificial support of the students of North America.

The American Board has already prepared a challenge for the Congregational students of the country under the third aim of their program by calling for 110 new workers for Turkey to be ready to go to the field as soon as the war is ended. The Woman's Board will probably take action at the next meeting of the Directors calling

for additional recruits for its share of reconstruction work in the Near East. In accomplishing this advance we welcome the co-operation of sixteen Congregational women volunteers who were present at Northfield and who agreed to work with the women in the churches to advance the Conquest Program and secure the needed workers for Turkey and other fields.

The closing day, with its public meetings of unusual power and its many large and small groups of students meeting for earnest prayer for greater things than have heretofore been dreamed of, was a fitting climax to what will undoubtedly prove to be as memorable a gathering as the one so often referred to during the meetings—the Mt. Hermon Conference of 1886, at which the Student Volunteer Movement was organized.

Through the Flood to the Preaching Place

THE SOUTHEAST MISSIONARY TOURING IN CHINA

By Grace M. Breck

I WANT to send you an account of our trip into the country to investigate flood conditions in a part of the district belonging to the Paotingfu field. We left Paotingfu Tuesday morning, October 23, in a little houseboat. There were two compartments in the boat, entirely separated from each other. Two of our country evangelistic helpers were in one end and Miss Chapin and Mrs. Yang (one of our Bible women) and I were in the other end. This boat was not exactly like an ocean liner, for it was not quite high enough for a person as tall as I am to stand up straight, and our compartment was about eleven feet long and five feet wide. In this space we established ourselves, our eatables, our clothes, our bedding, our cooking utensils, and the little charcoal stove on which we did all our cooking. You see we did not have a great deal of surplus space, so our housekeeping was reduced to the lowest terms; but in spite of being limited in space we were comfortable, and after having been aboard only a day we had things reduced to a system so that we

all knew where to find our various belongings and what each was expected to do. Miss Chapin and Mrs. Yang did the cooking and I was responsible for the dishwashing.

The first part of our course was on the river between here and Tientsin, and we spent all of the first day in the boat. We anchored for the night beside a little village on the river bank, and we were glad of an opportunity to get out and walk for a little while on the bank before going to bed. It was a fairly warm, moonlight evening, with a good many other little boats by the shore or on the water; and as the water at this place was like a lake in appearance, it was hard to believe that we had not arrived at a picnic resort.

The next morning we continued on our journey, and before we had gone very far we found that our boat was in the midst of what seemed like a sea instead of a little river. The water was all about us and part of the time we were out of sight of land on one side or the other, although normally the district over which we were sailing should have been grain fields. The wind rose as the day advanced, and part of the time the water was so rough that our little boat rocked in a very uncomfortable fashion. One of our evangelistic helpers asked if the ocean was any rougher than the water in which we were sailing. We stopped for a little while at a village we passed during the morning, and while Miss Chapin was making the necessary inquiries as to flood conditions at this place, Mrs. Yang talked to the women and children who gathered near the bank to see us. Foreigners rarely come to this part of our field, so our visit was the occasion of great interest on the part of the villagers. Later in the day I was amused at one little boy who spied us as we were passing the village where he lived and immediately ran to call the other members of the family so they too might have a chance to see the interesting sight.

In the evening we arrived at the village of La La Ti (the place where Mr. Chiang, one of the helpers who was with us, lives). We ate our supper on the boat, with a curious crowd watching from the shore to see as much as possible. Mr. Chiang had arranged for an evening service in an open courtyard, and after supper we all went ashore for that. About one hundred and fifty people—men, women and children—gathered there to hear what was going on. Miss Chapin and Mrs. Yang talked to the people for an hour or more and

sang a couple of hymns, and then Mr. Chiang talked briefly and dismissed the meeting. Ever since coming to China I had been anxious to go to a part of the country where the people had never before heard the gospel message; and I had my first opportunity of that sort that evening, for many in that audience, especially of the women, heard the message for the first time then.

Some of the women lingered a little while after their neighbors had gone home and we talked to them informally for a few minutes. As many of them had not ever seen foreign women before, they were naturally much interested in the details of our dress and personal appearance. It is very unusual in the country district for the women to have unbound feet, so the size of our feet as well as the kind of shoes we wore were the source of considerable wondering interest. And when one of the women informed the others that two of my back teeth were made of gold, the interest in my mouth increased to such an extent that I felt rather embarrassed about smiling widely enough to display my gold crowns to such an interested group of onlookers. My eyeglasses were another source of much wonderment. They could not understand how I kept them from falling off. However, their curiosity was not offensive and was not at all to be wondered at, considering the circumstances; and no group of people could have been more cordial in their welcome than these women. Incidentally, I have decided that I should be thankful that I have been blessed with dark hair and eyes, for that means so much less for the country people to note as being very different from themselves. In every place where we stopped on this trip some of the women inquired my age, which is a very polite question to ask in China. A trip through the country district would be a rather trying experience for any one who was specially sensitive about telling how old she is.

Thursday morning we left La La Ti, still sailing on a big lake which ordinarily is farming land. About half past ten we stopped at Tung Chieh Chuang, a village of about fifty families. This was isolated on a little island with a wide expanse of water all around it. There were very few men left here, as they had gone to Tientsin or elsewhere in the hope of finding work. We went for a little while into one of the houses and Miss Chapin and Mrs. Yang talked to the people who gathered there, for fifteen or twenty minutes. The women urged

us repeatedly to smoke their long pipes, but we declined with thanks, explaining that we did not smoke. This was the first time I had ever been invited to smoke, but I found in the course of the next few days that such an invitation is very common in the country district. Nearly everywhere we went we were offered this form of hospitality and sometimes the women appeared to think it very strange indeed that we did not care to smoke. Often we were served with tea as a substitute. After starting on our way again the "sea" became quite rough, and for the next two hours we "landlubbers" took to our berths.

We landed at Kao Yang about three o'clock, and Mr. Chu, the other helper who came with us, sent the letters we had brought with us to the official of the city. He was away, so we had to wait until his return. Friday morning we were still anchored at Kao Yang, and as we saw we should have to wait most of the day to get the necessary information from the officials, we went on to the little village of Chao Tung, a ride of about half an hour from Kao Yang. Here we went into a very close little room where fifty or more women were crowded, and again Miss Chapin and Mrs. Yang talked to the people. One old woman seemed especially interested in their message. She came to our boat as we were leaving the village and begged to go with us so that she might hear more. Of course this was impossible, so she bade us farewell and said she would meet us in heaven. Then we went back to Kao Yang, where we spent another night. The next morning we left, having obtained the information we wanted from the officials of the city. In the evening we anchored near the village of Ta Shu Liu Tsun (Big Willow Tree Village).

From this village we had intended to go to Jen Ch'iu to see the officials there, but it was so windy and rough that our boatman did not consider it safe for our boat to make the trip; so Mr. Chiang went in a smaller boat by himself and we remained at Ta Shu Liu Tsun for the day, which was Sunday. Some of the village women came to the boat just as we were preparing to eat breakfast and invited us to come ashore and talk to them. We asked them to wait until they and we had had our breakfast and then come back. They returned about ten o'clock and we went with these women into one of the village houses. This time we were in a fairly large, well-lighted room, and about sixty people assembled to hear what was

said. Among the women at this place I noticed several who seemed especially to be really intelligently interested and who though they had had no schooling at all had an air of refinement about them which was unusual among the country women. The part of the district through which we were traveling was one which heretofore had not been evangelized at all, though it is a part of our enormous country field, and it seemed such a pity to me not to be able to follow up the work and to take advantage of the interest aroused. If some of these



Anchoring in the Flood District

women had opportunity for continued teaching, what wonderful Christians they would make!

Monday morning we were still anchored at Ta Shu Liu Tsun waiting for Mr. Chiang's return. For several days previous we had been having dark, cloudy, rainy weather, but this morning was clear and cold and windy, with beautiful snow-capped hills showing in the distance; and though we were none too warm with only our tiny charcoal stove, we were so glad to have a sunny day again that we did not especially mind the cold. About half past ten some of the women who were present at the meeting the day before came again to the boat and begged us to come again and talk to the women.

Mr. Chiang returned about that time, however, so we had to go on, as he had gotten the information we were waiting for from the official at Jen Ch'iu.

We stopped for a little while at Li Chia Chuang, a village where the houses were in a specially wretched condition because of the recent floods. Even inside some of the houses water was standing and in some places the people were temporarily camping on the roofs of their houses in order to find a place that was high and dry. During that day and the next we continued on our journey, stopping twice to talk for a little while with the women and children who gathered about us. In one place we noticed a coffin which had been placed on stilts or piles near the shore, waiting until the water should go down enough to make burial possible. At another place where we stopped a coffin was temporarily enclosed in a cement covering at the back of the house until proper burial could be made. In nearly all of the places in this part of the district the houses were built very close together on the highest part of the village, and in a case of unusually heavy floods like this year the water covers the fields and leaves the houses standing out of the water on a little island.

One thing that especially impressed me as we went from village to village through this flooded district is that the people were not bewailing their fate, but calmly accepting their wretched condition as something which could not be avoided. The Red Cross and some other agencies are doing considerable in the way of relief work, but there is much more that needs to be done than is being provided as yet.

We arrived home on Wednesday, and we were very glad indeed to get back to our own fireside again. I don't really suppose our house was any larger when we returned than it was when we left; but after living for nine days in such very close quarters, it seemed very much larger than I had ever before supposed.

And so ended the first real country trip that I have taken since I arrived in China, and I am now back in the regular routine, studying hard at the language, in the hope that the next time I go on a country trip I may be able to do something more than furnish one more object of interest and curiosity for the people whom we meet.

The Romance of an African Mary Jane

By Mrs. Missionary

IT was February, and the beginning of the school year at Umzumbe Home. Girls were arriving from all directions, carrying tin trunks or white bundles upon their heads. With those who came from the railway station was Mary Jane—"Mary Jane, the Baca lady," as the missionary's little son soon nicknamed her.

Mary Jane was perhaps the very rawest of the raw ones among the new recruits of Umzumbe Home. Everybody had heard about Mary Jane and all were on the *qui vive* to see the Baca girl from far-away Umzimkulu, for she was being sent to Umzumbe by her lover, an educated Fingo, and Mary Jane was to be educated for the high position to which he was lifting her up.

A good-natured lump was, perhaps, the best description to be found for Mary Jane upon her arrival. And it was to be the task of Umzumbe Home to refine this kraal girl, to educate her in all domestic arts, and to turn her out, at the end of one year, an accomplished housekeeper fit to become the wife of Mr. Nathaniel Pamla, local preacher for the Wesleyan Church, head master in one of its schools, and grandson of that eminent divine, Rev. Pamla of Cape Colony, lately deceased. It appears, moreover, that Nathaniel Pamla is about to take a two years' course in a celebrated theological seminary of Cape Colony, and thereafter to become an ordained preacher. He will have distinguished guests in his home both European and native, and "Mary Jane, the Baca lady," must grace his home and table and set before their distinguished guests the dainty dishes she has learned to cook at Umzumbe Home.

Mary Jane had never even heard of baking powder, she had never seen an egg beater, nor had she ever before set foot in a white person's house. Mary Jane's home up to this stage of her existence had been a heathen kraal way down in Baca Land. She had cooked in a pot over an open fire and had slept on an earth floor. She had been brought up on milk soured in a gourd and loved sour cornmeal mush best of all. Mary's face was a solid mass of tattooing, the long scars

having been gashed into her skin with a knife when she was a tiny baby. This was the tribal mark of the Bacas.

Mrs. Missionary took in the situation at a glance. Is it any wonder that she then looked away to the distant hills and sighed, for it was upon her that the evolution of Mary Jane was largely to devolve! But Mary Jane was a Christian. She was unspoiled and beaming and she could read and write a little—not a hopeless basis for an embryo pastor's wife.

At once Mary took a sudden plunge into all the mysteries of sewing, laundering, cooking, and of course she floundered. When fruit sauce came on the missionary's table highly seasoned with salt, the family realized that their side of the training had begun. Bread kneaded by Mary's muscular arms was solid with overmuch flour and scarcely able to rise, and, of course, the yeast was scalded to death.

The missionary's pantry with its modest array of dishes was a literal slough of despond for Mary. Where should she put this dish and where put that, and what was this for and that and that? Somewhere Mary had caught a glimpse of a stove, but to see one pulled apart and cleaned outside and in was truly awe-inspiring for Mary Jane. During her first lesson in stove-cleaning she stood gasping, and clapping her hands over her wide-open mouth, which emitted numerous ejaculations.



Cooking Class in South Africa Boarding School

During her first vacation Mary Jane's lover arrived, and again there was excitement at Umzumbe. Dressed in her best Mary Jane walked to the station to meet him—a round trip of twenty-four miles. When at last the lovers arrived, every pair of eyes was peeking. Mr. Nathaniel Pamla was brought up the steps, introduced and announced in one breath by Mary Jane, with the simple word, “*nangu*”—“here he is.”

A “blueblood” and a “pleb,” a Cinderella and her prince, were the mental comments made by Mrs. Missionary. There stood Mary Jane Mapunga, round-faced and beaming, big and bouncing, none the worse for her twenty-four mile walk. Beside her stood her pastor, teacher and lover, her “sky pilot,” Nathaniel.

Nathaniel was of slender build. His hands were delicate, with long fingers. In his white helmet hat, with white vest, collar and tie, and a Prince Albert coat to crown all, he looked decidedly “swell,” and Umzumbe felt quite honored with a visit from this grandson of the distinguished divine of Cape Colony.

Speaking of Mary, Nathaniel said: “She is not my class, no, she is not my class. My family are educated, my grandfather was a great minister of the Wesleyan Church, my people have a nice home, and we eat bread and tea and cake. Mary Jane's people are heathen; they live in a kraal; her father has two wives. But I am going to lift them up, yes, I am going to do that. Mary Jane went to my school, I taught her, and that is where I learned to love her. Mary Jane is not quick, no, she is not quick; she is slow at first, but she is neat, yes, she is neat. She will learn, and Mary Jane has a nice heart. She is a good Christian—that is the main thing, CHARACTER, that is the main thing. I think we will be married at Christmas, and, *Nkosikazi*, could you please help Mary Jane buy her trousseau?”

Some bread, jam and cake made by Mary's own hands warmed her lover's heart anew, and Nathaniel went back to his teaching more in love than ever with his teachable Mary Jane.

She is still in the missionary's pantry, making bread and butter and cake, smiling as she stirs the batter—never cross, whatever she is doing. Thus endeth the first chapter of the romance of Mary Jane, soon to be “the Baca Lady.”

Snap Shots from Ahmednagar

By Carolyn D. Smiley

THE other day Mrs. Smith and I hired a tonga (second-class—rather fun to economize) and just went on a lark. We drove through streets filled with mud, animals and people—such sights! Interesting, however! Three hours we spent this way and decided we had spent our time profitably. Notice the fancy horses, and the Mohammedan driver who does not care how long he has to wait. I am sitting in this tonga and can tell you frankly that tongas are not the most comfortable vehicles in the



The Second-class Bandy

world. There is not an inch on the wide seat that you have not occupied by the end of your journey whether you care to or not.

Here are the Vernacular children having their mid-day meal. Notice the two cook-women at the extreme left, the matron (very responsible) sitting in the window and the children all desirous of being in the picture. There are sixty-four of them. Do not fail to see the baskets filled with unleavened cakes which to me look like dog biscuit; also the big kettle containing the meat curry—lots of it, and so peppery, one taste is sufficient for me. Some of these children are very attractive. They all love to be mothered.



Little Folks at Luncheon

Here is the *dhobi* (the washerman) in all his glory, standing in front of his house (two rooms), with his family and his ferocious beast. The *dhobi* loads this animal with all the clothes of the compound and then departs to the river to wash them. Rocks are very convenient washboards. Never mind if part of your garment is missing when it is returned all nicely folded with rents inside! It is all a part of India.



The Dhobi and his Beast of Burden

Board of the Pacific

President, MRS. E. A. EVANS

Editor, MRS. E. R. WAGNER

Headquarters, 417 Market Street, San Francisco

Mr. James Porter and Miss Mary Porter, after several months in China, and Mrs. C. J. King of Paotingfu, have been recent guests in San Francisco, bringing word of the terrible devastation of the great flood in the Tschow and Tientsin regions. Lintsingcho escaped serious overflow, but a winter of dire suffering is upon the crowded poverty-stricken population of that great plain.

Dr. Rose Beals wrote her last word to us while watching by the side of her children, three of them sick with measles. Dr. Lester Beals and the other members of the station were all at Ahmednagar attending Annual Meeting. The hospital was full of patients which were being cared for by the assistants and nurses, but she had been to her office to meet the dispensary patients as usual. She says, "Of course our thoughts are full of the war, just as yours are; though we are so far away from the noise and confusion of it all that if it were not for our papers it would be hard to realize how stupendous the conflict is."

From Wai,
India.

What Christianity Has Done for Japan

AS SET FORTH BY BARON SAKATANI, MINISTER OF FINANCE

“**W**HAT has Christianity brought to Japan? You ask from me who am not a Christian an impartial statement.

“In the first place it has brought a widening of our ideas, a feeling of internationalism and brotherhood. Of course, commerce would have accomplished that in some degree, but commerce is self-seeking, whereas Christianity has always been unselfish and has stood aside from personal profit.

“Christianity has also stood for many other things, such as a definition of the social rights of the people. Feudalism existed in this country for a long time and with it the family system which still exists. There are many good points in our family system, our constitution is based on it. But at the same time it tends to make the ideas of our people somewhat narrow.

“One will observe that while private morality is very high in Japan public morality is rather low in comparison with the former. People have less regard for their neighbors than they do in Europe and America.

“You notice how our residences are entirely independent from each other, having nothing in common, and how our people sleep in the railway trains, regardless of the rights and comfort of others. The people seem to lack a feeling of public spirit.

FENCES, MOATS AND OTHER BARRIERS GO DOWN BEFORE CHRISTIANITY

“In Japan the family is the unit, and the home dwelling is separated from that of the neighbors by a stout fence. That is not the way in England and in America. Our palace has a moat around it. One does not see such things at Buckingham and at the White House. Christianity is having a large influence toward replacing these narrow ideas with a wider public spirit.

“The position of woman is improving rapidly. This also is being brought about largely by Christianity. In the good homes of Japan one will find the best morality in the world, but in public gatherings and in public places woman is not so much respected as in the Occident. Indeed, the present movement for the improvement of the condition of women is moving so fast that we tell them they must be cautious. Personally, I do not believe that the movement will go so fast as to do great damage. There is a strong moral strain in our women, and they are not likely to go to excess. True, some women are seeking too much liberty, but at this point Christianity, which has been the inspiration of the woman movement, begins to act as a check.

QUALITY OF CHRISTIANS IN JAPAN IS SUPERIOR TO THAT OF BUDDHISTS

“Christianity is making its most notable progress at present among the better educated people. Of course, hitherto the mass of Christians have been drawn from a slightly lower class. Now I tell the

Buddhist priests that, if they are to maintain their religion in Japan, they must get hold of a better class of men. Although the number of Christians is relatively small, the quality of the Christians is much superior to that of the Buddhists.

“The strength of our family system takes away some from what would otherwise be done by the church. In Japan each family looks after its own poor and helpless, regarding as members of the family even those who are but distantly related. There is therefore a great deal of private charity carried on which in other countries would be handed over to the public institutions, such as the asylums, hospitals and churches. Because our people do not recognize the obligations to help outside the family circle it is often difficult to raise money for some of the Christian institutions.

“When one compares the missionary institutions, as, for example, colleges, with the Government institutions one finds that the latter are superior because they have very large funds of money set aside for their support. However, when one compares the missionary institutions with other private organizations undertaking similar work, the missionary work is far superior. The Doshisha at Kyoto, for example, has been a remarkably fine school.

WE SHALL JAPANIZE CHRISTIANITY

“Some people fear that the general introduction of Christianity into Japan would be destructive of the basis of the old Japanese patriotism; but I hold a different view. In our long history we have several times experienced the importation of new ideas. Confucianism came, then Buddhism and now Christianity. The Oriental faiths, when they were introduced, were Japanized. We took the best out of them. The Buddhism of Japan is far purer than the Buddhism of India. I believe that we shall also be able to take the best out of Christianity. We shall Japanize it. Instead of Christianity being destructive to patriotism, I believe that it is and will be a great benefit to patriotism.

“So long as we are able to accept new ideas and to digest them we have nothing to fear from Western progress, and as for Christianity, we appreciate its value to the Empire and welcome it.”—*The Dnyanodaya*.

Field Correspondents

Miss Myra L. Sawyer of Tehchow writes:—

Many of you will have heard of the flood that has filled our days with work and our hearts with something akin to dismay. Few of you realize what it means to those of us who have labored so hard in these three years to get this plant in running order, not to mention the other compounds. I feel it keenly for Dr. Tucker, who more than any one else has literally given himself to this task, putting aside personal preferences and the professional work for which he is specially qualified, and giving heart, brain and manual toil that others who follow might build on a foundation of which none might be ashamed. I share in the mental burden of the disaster, and in so far as it has added to the work within the buildings, but the heavy work of repair and reconstruction must rest on broader shoulders than mine. May we be kept from despondency that shall hinder us in our tasks.

Our mission architect, Mr. Bergamini, who aided so largely in the construction work, has just been here to estimate the total damage and advise as to repair and reconstruction. His most conservative estimate brings the loss to something more than gold 5,000,—this not including the reconstruction of the outer compound wall. Our hope with regard to this is that either a brick or concrete faced ramp be built, from eight to eleven feet high, according to the ground level,—such a wall probably affording us protection from a similar flood.

We turn from thinking of our own troubles to hear eagerly the report Mr. Stanley brings us from Tientsin where he has been engaged in Red Cross Relief work for the past two weeks. The problems of that city are many, with their 60,000 refugees to be housed and cared for, professionally and otherwise. Our Dr. Metcalf is there in the same work, and expects to remain for a while. The cities are in some ways more fortunate than the country districts in that it is easier for them to obtain help from the rich and influential, of which class we here have few.

In spite of inconveniences within, and water without (and within!), the sick still come to us, and we are having difficulty in arranging

for all the men patients who come. The third floor wards are full, and to-day we are arranging a temporary ward next the dispensary on this floor. We are keeping warm enough for safety if not for luxurious comfort, with stoves here and there.

It seemed best, when the waters grew so high that a full hospital service for the winter was unlikely, to send the probation class of nurses home. But the others, in their second and third years of training are going on happily with their study and work. It is so interesting to watch them grow. Their visions have broadened, their experiences deepened, and now, as one teaches, one can see new thoughts strike deep. They have more foundation upon which to work, and the routine of duties which seemed so monotonous and meaningless in their first year takes on new interest as they learn more and more of the "whys" of things. Mrs. Tucker is giving appreciated assistance this winter in the materia medica classes for both schools, and also teaches anatomical obstetrics to the men. The Chinese physicians all have their share in the teaching work, and I either teach or listen as understudy in some thirteen classes a week, preparatory to taking over Mrs. Tucker's branches next year in addition to my own when she goes on furlough. It is fascinating if difficult work. One often wishes that "the gift of tongues" could be accorded in these days! But one can dig away at it and little by little one's tongue loosens and one's ear hears intelligently. It is a joy to be able to converse on all ordinary every-day subjects, at least intelligibly, if not elegantly, and to understand what goes on about you. For us who must in addition to ordinary discourse learn a medical vocabulary, the language work is more difficult, since one does not hear it spoken on all sides. But one gets it bit by bit, as one teaches, and digs it out of a lexicon, or one's teacher, as the case may be,—or at the bedside, or in dispensary or operating room, hears an old friend in disguise and makes a new term his own.

It became necessary to move my piano from the ladies' house to the hospital when the flood came, as it was too large to go up the staircase of that house. So it is here in my office and I fear I shall be loth to let it go back, as it proves such a joy to the nurses and patients and incidentally I can get more use of it in odd spare moments. The nurses and I have had many a fine sing, and in this

and other ways I can feel that the bond between my girls and boys and myself has been welded more firmly in all this disaster and confusion.

I went to the city to church this morning in the boat, chaperoning such of my women nurses as were off duty. When the water was at its height, one must needs stoop his head as the boat passed under the telegraph wires, to avoid being caught. Now one must keep to the deep places to avoid grounding, but it will be many weeks yet ere the road appears. The work of bailing out the cellars in the residence compound has begun, but it is not yet practicable on the hospital first floor. Some twenty-odd coolies are occupying temporarily one of the erstwhile flooded ward pavilions, so we are making progress.

Miss Minnie Tontz writes from Mount Silinda, South Africa :—

We have forty-three boarding girls with us this term. 'Most of the boarding girls are runaway girls. They have run away from their home either because they do not wish to marry the man to whom their father has sold them or because they wish to become Christians against their parents' wishes. All girls are sold as wives to some man for cattle or money. Sometimes they are sold when they are very little. Last vacation a little girl came to us who had run away. Probably she is eleven years old. Some time ago her father died and she then became the property of her mother's brother. He wished another wife for himself, so he traded off this little girl to an old man for one of his daughters. Then the old man called the little girl to his home. A girl no matter how young she may be must go to the home of the man to whom she has been sold, when he wishes her to come. She tends his goats, works in his garden and helps his other wives. Then when he wants to make her his wife he builds a hut for her. He has a hut for each wife. Some time ago this old man built a hut for this little girl and for eight weeks he took her as his wife. She tried to get away, but each time he kept her back. Now she has been with us for a term and she seems very happy and bright. Many of these little girls have no childhood. Their minds are crowded with evil thoughts. So we are glad when the girls come to us and we are given a chance to

give them pure and beautiful thoughts in place of the wicked thoughts upon which they have been fed. Among our girls and boys there are some earnest Christians. On the hills about us there are a few Christian homes. Many, many are heathen who seem not to care to hear about the Saviour, and yet they too may be reached some day. It is not easy for them to put aside every heathen custom and intrust their lives in His hands. But we are thankful for those who have received His spirit into their hearts and who are trying to live noble and faithful Christian lives. The few Christians give us hope when our hearts are sad and discouraged because many refuse to turn to the Saviour. . . .

February 12, 1917. Three months have passed since I wrote last. Great changes have taken place in the world at war in these months. But here in this quiet little corner it seems as though there has been little change. Our change here is so slow that it is difficult to see.

During our new term we have had over 260 pupils in school. Our two leading boys, who were in Standard V, have now gone down to Natal where they are continuing their studies in the Mission school there. Some day they will return and then help us in the school here.

A girl who came to us the other day ran away from her home because she did not wish to become the wife of the man to whom her brother, who is acting as her guardian since her father is dead, was selling her. Her brother had sold her to a man and he had paid the cattle for her, but she protested so strenuously that the brother finally returned the cattle to the man and released her. Then he decided to sell her to another man. This other man has not paid any cattle for her so she thought it was a good time—before she became his property by paying the cattle for her—to protest. Her brother beat her because she was not willing to go to this man's home and become his wife. Her back where her brother beat her was sore when she came to us. On Thursday the brother came and tried to persuade her to go home but she refused and yesterday she ran away from us. It may be that after a while she will return to us. We have several little girls with us this term. The mother of one of the smallest was swallowed by a crocodile. This little child is scared to death of a woman who works for one of the missionaries because

she says it was this woman who caused the crocodile to eat her mother. Poor little child! She firmly believes in this superstition.

Not far away a heathen dance is going on. As I sit and write I can hear the singing and the jumping on the ground, and it sounds wild and weird as the noise travels through the evening air. The heathen people often have what we call a "beer drink." They make a kind of mild beer from their mungoza grain. Then they invite many people to the "drink." The young fellows dress in brightly colored cloths and animal skins; they wear fancy headdresses of ostrich feathers or feathers of other birds, and around their waists and their ankles there may be the tails of goats, buck or some wild animals. The young girls smear their hair with red clay; they wear brightly colored cloths around their waists and shoulders.

Miss Carolyn Welles, *en route* for Sholapur, writes in a personal letter:—

On the way back from Hankow we had time enough at Kiukiang to take chairs and go to see Dr. Mary Stone's Hospital. We went right through the native city, and such an interesting place as a Chinese city is! Little, narrow, dark, stony, dirty and smelly streets, particularly the last two. After seeing the hospital we went back to the boat and found Dr. Stone there going to Shanghai to join Mr. Bookman. She is lovely and when we had prayers after dinner she made the most beautiful prayer I have ever heard, and I count it a great privilege to have known her. She is so jolly, and when she interprets at a woman's meeting she has such a happy expression on her face! To think I have known her is just wonderful, and such an inspiration too. (On another day in Shanghai.) In the afternoon we went to one of Mr. Bookman's women's meetings for the Chinese. It was very interesting, and Dr. Stone interprets for him. He has a splendid influence over there, and he spoke about sin, the sins of omission, the sin of pride and of criticism. As a result two Chinese women made up a long quarrel that they had, with tears streaming down their faces. Mr. Bookman is a wonderful man; he is most unselfish, always looking for the person he can help, also speaking a word for Christ, ever doing a kind deed, no matter whether he is prince or pauper, and the work that he and his party have done this summer has wrought wonders for China.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Apportionment Spiritualized

A decade of working upon the Apportionment Plan has now passed, and it is a good time to ask whether the churches have profited by its use. Some have not felt the need of this friendly ally offered in order to secure better results in denominational benevolences. But the larger number of churches, which loyally and sincerely have tried its help,—what is their testimony?

We may summarize it in statements like these:—

The church, by having its attention thus definitely called to proportionate giving, has a new appreciation of the claims and interdependence of the denominational societies.

More careful thought and system in giving have resulted.

A sense of unity has developed, the feeling of being needed by the big, common task.

Where the apportionment has been met a pleasurable glow of having attained is the result. And such a sense of success puts a church or an individual in a good mood to try something a little harder still!

This net income of good has not been attained by these loyal churches, however, without difficulties and discouragements. To adjust figures fairly for each church has been no light task. To keep gifts for specified woman's work always satisfactorily related to the gifts for general Boards has been difficult. The danger of making our giving a mathematical, mechanical thing has threatened. And it has appeared in some cases as if the Apportionment Plan was a metallic wall which shut down in front of people, hiding from them the vision of larger things beyond, stifling all enthusiasm for progress.

It looks as if the gains outdid the losses—if we are all alert now to avoid this danger from the metallic wall. Lift it up, look beyond, catch the vision, follow the beckoning need, and we may yet thank the Apportionment Plan warmly.

In the National Plan of Benevolence adopted by the National

Council at Columbus in October occurs this resolution: "*Resolved*, That to conserve its advantages and avoid its dangers [of the Apportionment Plan], our churches be urged to emphasize constantly its educative purpose, its minimum goal, its progressive possibilities and its dependence on the principle of Christian Stewardship."

THE PRINCIPLE OF CHRISTIAN STEWARDSHIP WILL SPIRITUALIZE APPORTIONMENT

Sometimes, when discussing Apportionment in conferences, we have spoken of it disrespectfully, as "dry," "not a juicy subject," a "vexed problem." Now we are summoned by Apportionment leaders and by all the demands of the hour to take this dry, mathematically-formed skeleton and fill it out with living, throbbing flesh and blood. That means, in plain words, for you and me, and so for all people in the churches, to adopt a little plan of our own which will work inside the big Plan, all the little ones together bringing life and warmth and power to the output from the churches. I conceive that your little plan for yourself and mine for myself will contain several distinct and progressive steps something like the following:—

MY PERSONAL STEWARDSHIP—APPORTIONMENT PLAN

Gratefully, joyfully, I hold my earthly possessions in trust from my Heavenly Father. I did not bring them into the world, I cannot carry them when I go from it.

While here I am glad to use all these possessions "in His Name."

I will sit down as 1918 begins and carefully think what portion I can give this year as a total to the direct work of advancing Christ's Kingdom.

I will now apportion this yearly total among the objects which claim my devotion, the actual giving to be done at such times and seasons as will prove convenient for my income.

One portion I will leave undesignated, that I may have the happiness of doing little extras when appeals come.

I will make my own Congregational societies the particular channels for my gifts, because they are all organized to administer funds

in the most efficient, far-reaching manner, and because loyal Congregationalists should see to it that their own agencies are well-equipped for their service.

I will seek to advance this fundamental principle of Christian Stewardship in the groups where I may have chance to speak, with individuals, and in my prayers.

May the Divine Spirit help you and me and all of us to spiritualize our own giving, so that the big Plan may come into its full life!

M. L. D.

Our Book Table

An American Physician in Turkey. By Clarence D. Ussher and Grace H. Knapp. Published by Houghton Mifflin Company. Pp. 332. Price \$1.75.

The fact that the story of a medical missionary's adventures in Turkey is published by a house devoted to first-class literary work speaks well for the book at the outset. And Dr. Ussher's narrative of his wonderful adventures in peace and war holds the reader's attention enthralled from the first page to the last. The graphic account of the flight from Van in the spring of 1915 and all the tragic details of that experience was given to us by Miss Knapp a few months later. While Miss Knapp's name appears modestly on the title-page as collaborator, Dr. Ussher acknowledges his indebtedness to her in his preface and says that "without her aid the book could not have been written." Those of us who have had the privilege of hearing from pulpit or platform from Dr. Ussher's own lips the story of his life in Turkey have waited eagerly for this book to appear.

There is not a dull page in the book, and it is as thrilling as any romance. The resourcefulness and courage of the beleaguered band of missionaries at Van fill the reader with admiration and astonishment. The chapter entitled "The Kaiser's Palace in Jerusalem" is a surprising revelation of the far-reaching schemes of Germany's war lord. In 1913 Dr. Ussher visited Jerusalem. At Jaffa he had seen a high tower in the distance and was told it was the tower of the

German hospice on the Mount of Olives. Dr. Ussher gained access to this building, which covered several acres of ground. There is a powerful searchlight in the tower which commanded a view of the Mediterranean, the Dead Sea and the River Jordan. On the right hand wall is the portrait of the Empress of Germany and on the left hand wall the royal arms of Prussia. It was whispered that there were cannon in the basement, smuggled in as "machinery," and there was a double row of wire entanglements about the building. This extraordinary structure had been built and paid for by Kaiser Wilhelm and dedicated by the Crown Prince a few months previously. When Dr. Ussher inquired about the ultimate purpose of such a building he was told that it was to be "first, the palace of the German Governor of Palestine," and eventually for the "Kaiser himself, from which he would rule his world-kingdom!"

This was more than a year before war was declared, but it reveals the purpose of the Kaiser for world domination and the bitter disappointment he must suffer to know that the hated English are now in possession of Jerusalem.

A remarkable personal experience of Dr. Ussher is told in the chapter entitled "In the Valley of the Shadow." Appendix C gives the account of Dr. Ussher's ancestry. He belongs to a long line of churchmen—bishops and archbishops, and his forebears were military as well as ecclesiastical.

Illustrations enrich the book, which is sure to have a wide circulation.

Who Follows in their Train. By Mary Caroline Holmes. Published by Fleming H. Revell Co. Pp. 218. Price \$1.25.

This is spoken of as a fascinating Syrian romance and compared to *The Lady of the Decoration*. In the form of letters and diary it gives the account of an American girl's adventures in the land of Syria. At first there are descriptions of scenery and an unusual environment, but she does not show much interest in missionary work until she is won to an appreciation by the workers and what they have accomplished. It is a good book to give to young people.

An African Trail

ANSWERS TO LAST TWO QUESTIONS AFTER CHAPTER III

10. In the Zulu Mission the missionaries "received a kindly welcome" and there was "such interest on the part of the natives as to prompt big hopes." But the chief became jealous of their success and prestige, began a ferocious slaughter of his people and the missionaries were obliged to draw back for a while. At the end of ten years one of the missionaries wrote he "could not point to a single convert or to a single one of his hearers of whom he could confidently say he has been benefited by his message" (*Story of the American Board*, p. 134 ff.). See also *American Board in South Africa*, pp. 19, 20.
11. Through ever-increasing outstations the Board is reaching new people all the time. At Dondi, West Central Africa, a training institute has recently been established as a new center of work. Miss Almira Holmes is the first worker to be sent to this school by the Woman's Board. The American Board is also taking up an entirely new work in Portuguese East Africa. For an account of the establishment of the new station at Gogoyo, in the Rhodesian Branch, see *Missionary Herald*, August, 1917.

ANSWERS TO QUESTIONS AT CLOSE OF CHAPTER IV

1. Drunkenness, idleness, cruelty, lying, stealing are characteristics of the Zulus which are controlled by the law of God.
2. In South Africa the mission felt that "*Lobolisa*, or the custom of demanding cattle in payment for daughters given in marriage, and intemperance were to be classed with polygamy as the three great customs of the race which must give way before the progress of the Kingdom" (*American Board in South Africa*, p. 20). In West Central Africa in addition to these other things slave trading must be abandoned by the converts.

3. Witchcraft involving the worship of spirits breaks the first commandment; involving the use of charms and fetishes it breaks the second commandment; it almost invariably involves false witness and thus breaks the eighth commandment; it often leads to the death of one or more persons thus breaking the sixth commandment. In other words, if God's law is enforced there is no place left for witchcraft.
4. An example is in the West Central Africa Mission now ruled by a Christian chief. Formerly his only badge of office was a hippopotamus hide whip with which he regulated his domain. His favorite method with offenders was to bind the man to a tree, face to the trunk, arms stretched above his head, and then to flog him until he was raw. In that position and condition he was left over night and in the morning the flogging was renewed. With the acceptance of Christianity this was, of course, all changed (*Twenty Years in West Central Africa*, pp. 1, 2).
5. Schools, medical work, social agencies, the influence of missionary homes and direct evangelism are the methods by which the law of God is propagated in our African missions.
6. A missionary in West Central Africa writes: "A grateful patient in India, having been healed by the missionary doctor, said, 'I believe in God, in Jesus Christ,' and then with a stammer and hesitancy turning his eyes full on the missionary doctor, 'and in you.' Such testimony can be duplicated in the West Africa work. The 'I believe in you' is often the prelude to the highest belief of all. Reference has already been made to the difficulty of adequately presenting the gospel to the native mind. The words are strange and not easily understood. A veil is over the face of the native, which veil is often taken away through contact with the medical work of the mission. Patients come from far and near to be healed. . . . The faith of some of the natives in the foreign

medicine is absolute" (*American Board Report, Africa*, 1916, p. 22).

7. In the *Sketch of Seventy-Five Years of Work by the American Board in South Africa* we read: "The first impression that the American Mission made among the Zulus was through the prospect of education. Mr. Champion's journal of the first visit to Dingaan relates the effect of that visit as follows: 'They can hardly believe we can teach the people what we profess, viz., to read and write, but they wish the experiment to be tried in their country when we return with our wives, "and then," said the king, "if you succeed, I will bring the school right into the heart of my dominions. I will learn, myself, and set an example to my people."' Dingaan's interest in education was short-lived, but education has been a direct line of approach to the Zulu from the beginning. Nor has the American Mission regarded it merely as a bait for the gospel book. They have regarded it as a part of their duty to lay the foundations of civilization, and the only foundation for modern civilization is Christian education" (p. 31).
8. Industrial education does away with the habits of idleness and laziness. The tendency among a primitive people is to despise work, as fit only for slaves and the common herd. To teach a man a trade is sometimes the beginning of higher aspirations. With industrial education come habits of thrift, self-respect, higher standards of living, all of which make easier "the practice of the law of God." A missionary in Portuguese East Africa writes: "It must be an object lesson of great importance to the 'heathen' that in this famine, as in the last, the Christian natives and so most of the natives living on the mission farms are supplied with food and to spare, while large districts of 'heathen' natives are on the verge of starvation."
9. "The hope of nations lies in the training of little children." The habits which the child forms in its early years and the

attitude both intellectual and emotional which are then given him are both lasting and determining for his adult life. Students of primitive and backward races tell us that the small children show as much promise and as many signs of undeveloped capability as do children of civilized lands, but before many years a cloud seems to overcast their minds, while selfishness and sin and passion take possession of their moral natures. Never again is there the same chance to make them what they might have been. Thus the training of the child in the gospel lays the foundation of a strong Christian life and influence in the years to come. Moreover, countless homes have caught and passed on a reflection of the Christ life because of what the mothers have heard and observed and what the children have taken home with them (*Child in the Midst*, pp. 147-149. See also pp. 166-167).

10. In the very early years of the South Africa Mission we read of regular classes of adults. But of late years the education of the children, of the young men, and of the young women has taken first place and the teaching of adults to read has been merely incidental.
11. Before the missionaries gave the natives a written language they learned a large amount of folk lore and of their own history by hearing it repeated. In the same way an adult native easily learns the Ten Commandments and a large number of Bible verses. Probably their memories are more retentive because they do not depend upon the printed page.
12. All of the primary schools in the Zulu Mission and all of the village schools of West Central Africa are taught by natives. In the Zulu Mission there is for these teachers a Teachers' Institute and a Teachers' Library. At Adams is the Amanzimtoti Normal School for training teachers, and the new school at Dondi is also normal in character; while graduates from the other schools in all three missions become teachers also.

13. A simple reason why the native Christian must be the ultimate evangelizer of his race is the impracticability of sending a sufficient number of foreign missionaries. But there are deeper reasons. The native speaks the language of his race with complete vocabulary, true accent and perfect idiom. He understands the mind of his race, the arguments that influence them, the illustrations that appeal to them, their beliefs, traditions and customs. His life attests to his non-Christian fellows what the gospel can do for them; for in him they see the effect of Christianity upon one who had been like themselves. (See *World Missionary Conference, 1910, Vol. I, pp. 323, 426.*)

A. B. C.

Leaders Take Notice

The January number of *The Missionary Review of the World* is a fine example of an up-to-date, alive, informing magazine approaching missionary movements and methods from the interdenominational standpoint. Three or four "feature" articles of universal interest immediately attract attention; namely, "Looking Through the War Clouds" by Robert Speer, "A Continental Program for Africa" by Cornelius H. Patton, "The New Opportunity in South America" by Samuel G. Inman. The leaders in our women's societies ought to list this magazine among the indispensables necessary to the intelligent carrying-on of the King's business, for it is not enough simply to know what our own denomination is doing. Now of all times in the world's history we need world surveys—we should see the work of the Christian Church as a whole. This periodical regularly contains much which would be useful in program meetings and for the coming year promises valuable Africa material, including a contribution by Jean Mackenzie entitled "New African Trails." As for the regular department of Best Methods, it is only necessary to say it is edited by that resourceful and original worker, Mrs. E. C. Cronk, who is chairman of the Committee on Methods of the Women's Federation of Foreign Missionary Societies.

Junior Department

What Next?

From the Mission Bands and Junior Endeavor Societies this question is growing insistent. Practically all the societies have completed their shares for the Tientsin Kindergarten; many have held their Jubilee parties; they begin to look about hungrily for something new. Of such there are several questions we would ask.

First: Have you tried the African Adventurers' idea with its cleverly planned groups—Seekers of Service, Makers of Maps, Collectors of Curios, Ingenious Illustrators and Doers of Deeds? This plan is elaborated in Gertrude Hutton's *Suggestions to Leaders* (price 5 cents), for use with Miss Mackenzie's *African Adventurers*. Even if you find it impracticable to use the book itself and the study plan does not appeal, you will find much helpful material and many ideas which may be transferred to any plan of study. Judging from the letters received here at the Rooms, the plan is a great success, from the children's point of view at least. "We would like to know," writes one small boy who signs himself a S. S. of A. A., "what the people of Africa are in need of. Will you please write us and let us know what we could do?" Try it with your boys and girls if you have not already.

Second: Have you used the Stereopticon Lecture? Last year, from material and pictures sent by our Children's Missionary a lecture and slides were prepared, to help leaders who were trying to raise the money for a share in the Kindergarten. It proved so popular that we were very soon obliged to duplicate, but we feel sure that there are still many groups who have never seen the pictures. The material contained is as good now as when it chiefly concerned the need of a kindergarten, for it describes life in China and the work of our Children's Missionary. It is therefore in process of revision and will be ready for use February first. There is, of course, no charge for the use of the lectures except transportation both ways.

Third: Is your name in the list of those who receive Miss Sewall's letters? There is no better way of keeping up the interest of the children in their very own missionary than by letting them hear these letters, which she sends to the boys and girls of America four

or five times a year. There is no charge for the letters, though the ten cents, "to cover postage," sent by many leaders is a great help. Just indicate that you would like to use them and your name will be enrolled on the subscription list.

All these items, of course, are not strictly new, but rather old matters recalled to your attention. One "really truly" new thing there is, however, and that is a new item on the list of objects supported by the children. The children did so well with the Kindergarten and have exhibited such eagerness to do something else now that the building and most of the furnishings are provided for, that it seemed not too bold a step to add an item of Children's Work to the list which so far includes the salary of Miss Sewall, the Children's Missionary, partial support of the Look-Up-To-The-Mountain School, and the support of the school for brothers and sisters at Constantinople, Turkey. Full particulars will be given in the next "Current Children's Work" leaflet soon to be published.

THE CHILDREN'S PARTY

Two other questions we are hearing from Mission Band leaders during these months when we are still in our Jubilee year: "How are the post-Jubilee children's parties coming along?" and "Isn't it a great deal of work to plan a party? We'd like to do it, but have neither courage, time nor money." In answer to these it may be helpful to quote a passage or two from letters received from leaders who *have* taken advantage of this splendid opportunity to fix the Jubilee Increase activity firmly in the memories of the children.

"Our banquet was a great success. We had it Saturday noon. I sent invitations on little decorated sheets and every member but one was there. We carried it out a good deal after the suggestions in the leaflet. The table was decorated with light blue and yellow and a bouquet of white chrysanthemums. We had two birthday cakes frosted with yellow, and the tiny white candles round them lighted.

"After the banquet we had a short program while the children sat around the table. I had them stand and sing the Jubilee song, then three of the children gave some toasts very nicely. One of the

little girls sang a solo. We ended by having 'The Star-Spangled Banner' and the Jubilee motto and yell.

"The children seemed to enjoy the banquet very much. We got it up very easily. Only three ladies worked to plan it with one more to help serve. We asked our Ladies' Benevolent Society to give us five dollars for it, which they did very willingly."

From quite a different section of the country comes this report:—

"The decorations, refreshments and games were all in the hands of the girls themselves through committees, and all I did was to dictate colors and inspect the place cards. The refreshments were planned by their mothers, and were as much of a surprise to me as to any of the others.

"First we inspected our Jubilee pennant which had arrived shortly before. Then we sang the Hymn, and during the last chorus the buttons were pinned on as the girls marched past me.

"After the formal part of the meeting we played different games until time for 'eats.' The living room and dining room were both decorated with blue and yellow crepe paper, and looked very pretty. In the center of the table was a big cake, with yellow icing, on a blue plate. A place card was standing at each place—planned and made by two of the girls unadvised and unaided, so far as I know. It was a *regular* party!"

In some cases all the churches of one city have banded together for the celebration. For these and for help in planning Branch celebrations, typewritten copies are on hand of the program and procedure at one very successful community party. We shall be glad to lend it for suggestion and help to others.

Whatever happens, however full the days, let us not pass by this occasion of our Jubilee without due emphasis for those of so impressionable an age. It may seem an anti-climax to us with our "grown-up" point of view; to them it may be an occasion long to be remembered. As one leader put it recently: "I try to utilize every possible fête day for missions. Anniversaries mean so much to the children. They have many in schools—why not also in the Mission Band?" Why not indeed, especially if the celebration be made an opportunity for increasing loyalty, and, almost without realization on the part of the boys and girls, a chance for driving home a lesson.

Woman's Board of Missions

Receipts from December 1 to December 31, 1917

MRS. FRANK GAYLORD COOK, *Treasurer*

MAINE

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Mite Boxes, add'l, 1.48; Deer Isle, First Ch., 1; Dennysville, Ch., 2; Foxcroft and Dover, S. S., 3; Lewiston, Pine St. Ch., S. S., 2; Machias, Aux., 21.90, S. S., 10; Thomaston, Aux., 14, 55 38

Western Maine Branch.—Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Int. Harriet E. Douglass Mem. Fund, 14; Alfred, Ladies' Union, 6.35; Auburn, High St. Ch., S. S., 10.25; Bath, Central Ch., Aux., 36, C. R., 1; Biddeford, Aux., 20; Dixfield, Aux., 5; East Baldwin, Aux., 2; Farmington, Jr. Soc., 1; Freeport, Ladies' Cir., 2.75; Fryeburg, Aux., 5; Gardiner, Aux., 5; Gorham, Aux., 100, Perseverers M. B., 5; Harpswell Center, Aux., 10; Lewiston, Aux., 59; Lovell, Ch., 2; Minot Center, Ch., 25; North Waterford, Ch., 3; Norway, Aux., 5; Portland, St. Lawrence Ch., Aux., 16.15, Williston Ch., S. S. Cl., 5, Woodfords Ch., Ladies' Cir., 8.50; Sanford, Ch., 8; South Portland, Ligonias Ch., S. S., 1; Waterford, Aux., 10.83; Westbrook, Young Ladies' Guild, 1; Wilton, Opportunity Cl., 8; York Village, First Ch., S. S., 6.72, 382 55

Total, 437 93

NEW HAMPSHIRE

J. L. B., 10 00

New Hampshire Branch.—Mrs. Jennie Stevens Locke, Treas., 21 South Spring St., Concord. Alton, Ch., 3.60; Andover, Ch., 2; Bartlett, Union Ch., 3; Colebrook, Ch., 5; Concord, South Ch., Under Marching Orders Club, 40 cts.; Dalton, Ch., 2.65; Dover, First Parish Ch., 7.50; Dunbarton, Ch., 3.40; Enfield, Ch., 1.52; Exeter, Aux., 40; Farmington, W. M. S., Th. Off., 7.50; Greenfield, Ch., 5; Haverhill, S. S., 5; Hinsdale, First Ch., 16.20; Lancaster, Aux., 4.15; Meriden, S. S., 4; Nashua, Miss. Outlook Soc., 5; North Barnstead, Ch., 3; Orfordville, Ch., 2.85; Plaistow, N.H., and North Haverhill, Mass., Ch., 9.72; Portsmouth, Aux., 40; Raymond, Ch., 6; Rochester, First Ch., 22.50; Rye, S. S., 4; Salem, Ch., 4.13; Swanzey, Ch., 3.45, Aux., 4.65; Wilmot Flat, Ch., 2; Wolfboro, S. S., 5.25, 223 47

Total, 233 47

VERMONT

Vermont Branch.—Miss May E. Manley, Treas., Pittsford. Barre, Ch., 28.25;

Bethel, Ch., 2.90; Bradford, Aux., 20, S. S., 2; Brattleboro, Aux., 53.62; Brattleboro, West. Aux. (25 of wh. to const. L. M. Mrs. F. G. Taylor), 31.60; Burke, East, Ch., 9; Burlington, College St. Ch., Aux., Th. Off., 40.11, First Ch., Aux. (Th. Off., 152), 180, Infant Cl., 6; Castleton, Aux., 31; Charleston, West, Aux., 8.28; Chelsea, Aux., Th. Off., 15, C. E. Soc., 10; Colchester, S. S., 5.22; Corinth, East, Aux., Th. Off., 13; Cornwall, East, Th. Off., 12.80; Essex Junction, Aux., Th. Off., 13.80; Glover, West, Aux., Th. Off., 14.95; Hinesburg, Aux. (Th. Off., 5.25), 7.25; Jericho, First Ch., S. S., 1.04; Middlebury, Aux., in mem. of Miss Jane M. Nichols, 10, C. E. Soc., 4.15; Middletown Springs, Aux., Th. Off., 12.25; Newbury, West, Ch., 3; Newfane, Aux., 6, C. E. Soc., 4.65; Pittsfield, Aux., 2; Pittsford, C. R., 55 cts.; Randolph, W. M. U. (to const. L. M. Mrs. Mabel J. Adams), 25; Richmond, Aux., 17; Rochester, Aux., Th. Off., 16.50; Salisbury, Aux., 10; Sheldon, Aux., 2.60; St. Johnsbury, North Ch., Woman's Assoc. (Th. Off., 56.60), 96.25, South Ch. (Th. Off., 62.71), 64.71; Stowe, Aux., 20; Swanton, Aux., 15; Waitsfield, Aux., 5; Waterbury, Aux., Th. Off., 1; West Brattleboro, First Ch., S. S., 2.60; Westfield, Ch., 6.26; West Hartford, Ch., 3.42; Westminster, C. E. Soc., 5; Westminster West, Aux., 13.70; Weybridge, Ch., 11.56; Williamstown, Aux., 11.25; Woodstock, S. S., 10.35, Rainbow Cl., 12.08, 897 70

Wallingford.—Cheerful Workers, 2 00

Total, 897 70

MASSACHUSETTS

Friend, 1,000; Friend, 540, 1,540 00

Andover and Woburn Branch.—Mrs. Henry A. Smith, Treas., 42 Mansur St., Lowell. Andover, Abbot Academy, 55, West Ch., 23.17; Lawrence, Trinity Ch., S. S., 4.04, United Ch., 36; Lowell, First Ch., Varnum M. B., 10, First Trinitarian Ch., 1, Highland Ch., 10, Pawtucket Ch., 52.50; Maplewood, Woman's Miss. Soc., 8.71; Melrose, Miss Louise S. Munroe, 10; West Medford, Woman's League, 14.15; Winchester, First Ch., 177, Mission Union, 100; Woburn, Montvale Ch., 6, 507 57

Barnstable Association.—Mrs. Frank H. Baker, Treas., Falmouth. East Falmouth, Aux., 5; Hyannis, Ch., 5.03; North Truro, Christian Union Ch., 2; Orleans, First Ch., 17.35, 29 38

<i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Housatonic, Pilgrim Circle,	5 35		
<i>Cambridge.</i> —Miss Adeline A. Douglass,	50 00		
<i>Essex North Branch.</i> —Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Bradford, Ch., 37.50; Haverhill, Center Ch., 42.60, West Ch., S. S., 18.08; Newburyport, Belleville Ch., 15.36; Rowley, First Ch., 6; West Newbury, Second Ch., Jr. C. E. Soc., 2.20,	121 74		
<i>Essex South Branch.</i> —Mrs. B. LeC. Spurr, Treas., 72 Elm St., West Lynn. Beverly, Second Ch., Aux., 7.75; Boxford, Aux., 2; Danvers, Maple St. Ch., Jr. S. S., 10; Essex, Dau. of Cov., 11; Lynn, Central Ch., Aux., 15.95, First Ch., 37; Lynnfield, South, Aux., 10,	93 70		
<i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Prim. S. S., 1.25; Erving, Ch., 6; Greenfield, First Ch., 23.25, Second Ch., Mrs. Perry's S. S. Cl., 2.50; Hawley, West Ch., 4; Montague, Aux., 8; Northfield, Aux., 14; Sunderland, Aux., 32; Turners Falls, Ch., 15.50; Warwick, Ch., 4,	110 50		
<i>Hampshire County Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Hope Ch., 2; Easthampton, First Ch., Friend, 1.25; S. S., Prim. Dept., 3.18; Southampton, C. E. Soc., 5,	11 43		
<i>Medford Hillside, Union Ch.</i>	30 00		
<i>Middlesex Branch.</i> —Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Marlboro, First Ch., 41.15; Natick, Aux. (Th. Off., 33.20), 34.70; Saxonville, Edwards Ch., 7.50,	83 35		
<i>Needham.</i> —Miss Grace C. Foss,	10 00		
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, First Ch., 1; Brockton, Porter Ch., Aux., 112.50; Cohasset, Ch., 17, Miss. Soc., 15; Quincy, Bethany Ch., Aux., 25, Finnish Ch., Ladies' Aid Soc., 2; Randolph, Aux., Th. Off., 18; Sharon, Ch., 38.75, Aux. (Th. Off., 20), 20.50; Weymouth, East, C. E. Soc., 4; Weymouth Heights, First Ch., Light Bearers, 4.20; Wollaston, Aux., 11,	268 95		
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Acton, C. E. Soc., 3; Littleton, Inter. C. E. Soc., 1; Townsend, Nokomis Club, 50 cts.,	4 50		
<i>Old Colony Branch.</i> —Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River. Berkley, S. S., 1.20; Fall River, French Ch., 4; Oldtown, Ch., 3; Taunton, Broadway Ch., Aux., 21, S. S., 15.41; Taunton, East, Ch., 2.90; Wareham, Aux., 6.70,	54 21		
<i>Roxbury.</i> —Miss Annie C. Miller,	5 00		
<i>Scituate.</i> —Estate of Mary F. Perry,	10 00		
<i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A.,	39 50		
<i>South Weymouth.</i> —Old South Ch.,	11 00		
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St.,			
Springfield. South Hadley Falls, S. S.,			2 50
<i>Suffolk Branch.</i> —Miss Margaret D. Adams, Treas., 1908 Beacon St., Coolidge Corner Branch, Boston. Atlantic, Memorial Ch., 30; Auburndale, S. S., 10; Boston, Old South Ch., Aux., 12, Union Ch., Aux., 50; Brighton, Aux., 105; Brookline, Leyden Ch., Aux., 60; Cambridge, Miss Patty Penman, 80 cts., North Ch., 41.57, Pilgrim Ch., W. M. S., 5, Wood Memorial Ch., 5.93; Canton, Evangelical Ch., 72.66; Dorchester, Pilgrim Ch., Woman's Soc., 40, S. S., 16.58, Second Ch., Y. L. Miss. Soc., 20; Faneuil, Aux., 40; Hyde Park, Aux., 27; Jamaica Plain, Boylston Ch., 7; Mansfield, Woman's Union, 40; Medway, Village Ch., S. S., 4; Neponset, Trinity Ch., Stone Aux., 7; Newton, Eliot Ch., Eliot Helpers, 7, North Ch., 10.80; Newton Highlands, Aux., 50, Friendly Helpers, 4.30; Newton, West, Ahnahan Camp Fire, 3; Newtonville, Central Ch., Woman's Assoc., 125; Roslindale, S. S., 39.24; Roxbury, Highland Ch., S. S. Jr. Dept., 5, Imm.-Walnut-Ave. Ch., For. Dept., 228.38, Y. L. F. M. S., 31; Roxbury, West, Woman's Union, 37.79; Somerville, Highland Ch., Willing Workers, 10, Prospect Hill Ch., 30; Waban, Union Ch., 45; Waltham, First Ch., Aux., Mrs. Nellie Foster, 20, World Outlook Club, 10; Wellesley Hills, Aux. (Th. Off. 39.50), 81.85; Winthrop, Union Ch., 49,	1,381 90		
<i>Waverley.</i> —W. M. S.,	26 50		
<i>West Newton.</i> —Second Ch., Woman's Guild,	20 56		
<i>Worcester County Branch.</i> —Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Clinton, German Ch., 5; Douglass, First Ch., 4; Dudley, Aux. (prev. contri. const. L. M's Hannah Briggs, Millie F. Jacobs), S. S., 2.40; East Douglass, Second Ch., Miss Addie C. Cornell, 2; Fisherville, C. E. Soc., 8; Gardner, C. E. Soc., 5.50; Oxford, Home Dept. S. S., 2; Uxbridge, S. S., 3.85; West Boylston, Aux., 6.50; Winchendon, Aux., 65.55; Worcester, Lake View Ch., J. C. E. Soc., 1, Old South Ch., Woman's Assoc., 83, Park Ch., Aux., 18.87, Plymouth Ch., Woman's Assoc., 159.61, S. S., 2.38, Union Ch., 27.54,	397 20		
		Total,	4,814 84
LEGACIES			
<i>Springfield.</i> —Martha E. McClean, by Charles C. Spellman, George C. McClean, William A. Lincoln, Extrs.,			8,068 95
<i>Watertown.</i> —Jennette T. Kimball, by Frank H. Wiggan, Treas., add'l,			180 00
		Total,	8,248 95
RHODE ISLAND			
<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. Anna Reed Wilkin-			

son Fund, 7.50; Barrington, Prim. and Beginners' Dept. S. S., 10.75; Darlington, Ayuda Club, 2; Kingston, S. S., 5; Woonsocket, C. E. Soc., 11, 36 25

CONNECTICUT

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Abington, Ch., 5; Canterbury, Aux., 5; Colchester, Aux., Th. Off., 20; Eastford, Ch., 4.32; Groton, Aux. (Th. Off. 24.75), 29.85; Hampton, Ch., 1.80, Aux., 14.25; Jewett City, Aux., Th. Off., 3.60; Lebanon, Aux., Th. Off., 2.75; Ledyard, Ch., 8; New London, First Ch., Aux. (Th. Off., add'l, 25 cts.), 10.45, Second Ch., Aux., Th. Off., add'l, 2 S. S., 21.02; North Stonington, Ch., 27; North Woodstock, S. S., 2.76; Norwich, Park Ch., Aux., Th. Off., add'l, 1.50, S. S., 11.50; Plainfield, First Ch., S. S., 6.78; Pomfret, Aux., 28.71; Putnam, Aux., Th. Off., 54.55; Stonington, Second Ch., Aux., Th. Off., 14.50; West Woodstock, Aux., 10; Willimantic, S. S., 4.70, 290 04

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Berlin, Aux., 92; Bristol, Aux., 104; East Hartford, First Ch., 67.59; Enfield, Aux., 30; Hartford, Mr. and Mrs. Martin Welles, 160, Asylum Hill Ch., Aux., 150, S. S., Prim. Dept., 6.64, Center Ch., Aux., 4.02, Warburton Chapel, S. S., 16.57, Second Ch. of Christ, S. S., 14; Manchester, Second Ch., 153.15; New Britain, South Ch., Aux., 23; Newington, S. S., 42; Plainville, C. R., 93 cts.; Rockville, Aux., 30; Simsbury, First Ch. of Christ, S. S., 10; Somerville, S. S., 5.75; Storrs, Woman's Assoc., 15; Suffield, Aux., 45; Unionville, Aux., 48; Vernon Center, Aux., 18; West Stafford, Ch., 3, 1,038 65

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Mrs. E. S. Hume, 1.62; Barkhamstead, Aux., 3.32; Branford, Get Together Club, 3, Every Child, 5; Bridgeport, Olivet Ch., S. S., 15.88, Park St. Ch., Minnewawa O. J. S., 11.25, United Ch., Aux., 50; Bridgewater, Aux., 30; Brookfield Center, Aux., 8.10; Canaan, Y. L. M. C. (to const. L. M. Mrs. Charles S. Adams), 25; Centerbrook, Aux., 15; Cheshire, Aux., 38.50; Colebrook, Aux., 50.85, C. R., 2.86; Cornwall, First Ch., Aux., 10, Second Ch., Aux., 14.83, C. E. Soc., 15; Greenwich, Aux., 13; Guilford, First Ch., Aux., 100, C. R., 3.35, African Adventurers, 1.06; Harwinton, Aux., 3.55; Ivoryton, Aux., 5; Killingworth, Aux., 5.75; Litchfield, Aux., 3.25, Daisy Chain, 5; Madison, Aux., 20.74, M. C., 5; Marlborough, S. S., 6.39; Meriden, Center Ch., Aux., 85, First Ch., Cheerful Givers, 40; Middlefield, Aux., 10, C. E. Soc., 3; Middletown, First Ch., Aux., 78.73; Mil-

ford, Plymouth Ch., Aux., 12; Monroe, Ch., 3.50; Morris, Aux., 15; Mt. Carmel, S. S., 5.15, O. J. S., 4.50; New Haven, Center Ch., Aux., 1, Dwight Place Ch., Aux., 8.50, Grand Avenue Ch., Aux., 4, Pilgrim Ch., Aux., 1, Yale College Ch., Aux., 2; Newtown, Aux., 27.50; North Greenwich, Aux., 4; North Haven, Aux., 33; North Madison, Aux., 9.20; Portland, First Ch., 21.78, Aux., 13.25; Ridgefield, Aux., 18.45; Salisbury, Aux., 70; Saybrook, Aux., 25; Sherman, Aux., 25; South Norwalk, Aux., 2; Stamford, Aux., 42; Stratford, Aux., 65.30; Torrington, Center Ch., S. S., 20.18, First Ch., C. R., 1.70; Washington, Aux., 36; Waterbury, Aux., 20; Watertown, Aux., 22.60; Westbrook, Aux., 15.10; Whitneyville, Aux., 20.50, C. R., 2; Wilton, Aux., 5; Winsted, First Ch., Aux., 20.45, Second Ch., Aux., 25.25, Travellers' Club, 25, C. E. Soc., 10; Woodbridge, Aux., 87 cts., 1,326 81

Total, 2,655 50

LEGACY

Brookfield Center.—Mrs. Julia W. Skidmore, through Treasurer of New Haven Branch, 100 00

NEW YORK

Briarcliff Manor.—S. S., 7 50

New York State Branch.—Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Aquebogue, For. Soc., 28; Berkshire, First Ch., Aux., 38; Binghamton, East Side Ch., Miss. Union, 5, S. S., 4.50, Plymouth Ch., Pilgrim Cl., 10; Brooklyn, Central Ch., W. F. M. S., 166.68, Ch. of the Evangel, Alpha Kappa Cir., 5, Flatbush, Ch., 4, Ladies' Union, 74, Ocean Ave. Ch., Woman's League, 25, Park Slope Ch., Miss. Soc., 24.78, Puritan Chapel, Dau. of Cov., 20, Ruth Cir., 5, South Ch., S. S., 25, Tompkins Ave. Ch., Woman's Union, 100; Buffalo, First Ch., Woman's Guild, 155.95, C. R., 15, Plymouth Ch., W. M. S., 8; Chappaqua, First Ch., 10; Danby, C. E. Soc., 5; East Rockaway, Bethany Ch., 5; Elmira, Park Ch., Miss. Soc., 25, St. Luke's Ch., W. M. S., 20, S. S., 22.94; Fairport, Aux., 261; Flushing, Broadway Ch., S. S., 5, First Ch., Prim. Dept., 14.50; Franklin, W. M. S., 10; Gaines, Miss. Union, 10; Gasport, W. M. S., 36; Groton, W. M. S., 18.50; Groton City, W. M. S., 6; Honeoye, Ladies' Miss. Soc., 19.25; Jamestown, First Ch., 30, S. S., 40; Lisbon, First Ch., Beacon Lights, 1.50, Sunshine Cl., 2; Mt. Sinai and Miller's Place, C. E. Soc., 10; New Haven, Prim. Dept., S. S., 2.50; New York, Welsh Ch., 11.31; Norwood, Ch., 13, S. S., Jr. Aux., 5; Osceola, S. S., 3.50; Oxford, Miss. Outlook Club, 25, S. S., 5; Pulaski, W. M. S., 6, C. R., 2; River-

head, Sound Ave. Ch., C. E. Soc., 5; Roscoe, Ladies' Miss. Soc., 10, Independent Ch., 5; Rutland, W. M. S., 8; Sayville, Aux., 11.58; Seneca Falls, W. M. S., 1.25; Sinclairville, W. M. S., 5; Smyrna, W. M. S., 5.25; Syracuse, Good Will Ch., Woman's Guild, 10, Plymouth Ch., S. S., 12.65; Utica, Bethesda Welsh Ch., W. M. S., 33.75, S. S., 25; Walton, O. J. S., 50 cts., First Ch., S. S., 23.50; West Carthage, W. M. S., 5; West Winfield, W. M. S., 25; White Plains, Miss Louise W. Wood, 5, S. S., 5; Woodhaven, Christ Ch., 4,

1,539 39

Total, 1,546 89

PHILADELPHIA BRANCH

Philadelphia Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, Mt. Pleasant Ch., League of Service, 5; *Md.*, Baltimore, Associate Ch., C. R., 5.25; Capitol Heights, Ladies' Aid, 13.50; *N. J.*, East Orange, First Ch., Aux., 25; Jersey City, First Ch., Aux., 5, Jr. Miss. Soc., 5; Montclair, Watchung Ave. Ch., 36, Aux., 65; Newark, First Ch., Aux., 25; Nutley, St. Paul's Ch., 5; Plainfield, Aux., 100, S. S., 1.12; Upper Montclair, Aux., 200; Vineland, Aux., 7; Westfield, S. S., 13.36; *Pa.*, Duquesne, Bethlehem Slovak Ch., 30; Ebensburg, First Ch., 17.60; Edwardsville, Welsh Ch., 20; Mahanoy City, Bethel Ch., 9; Philadelphia, Park Ch., 15; Pitts-

burg, First Ch., 20, Puritan Ch., Ladies' Miss. Soc., 17; Pittston, Welsh Ch., 6.40; Scranton, Plymouth Ch., C. R., 2, Cl. No. 4, 10, Puritan Ch., 13; Spring Creek, Ch., 7; Taylor, First Ch., 7.50; Wilkes-Barre, First Welsh Ch., 2.57; *Va.*, Portsmouth, First Ch., 3,

691 30

CALIFORNIA

Claremont.—Mrs. Ursula Clark Marsh, 10 00
La Canada.—Mrs. Lucy Tappan Scott, 2 00

Total, 12 00

Donations, 9,234 37
Buildings, 691 77
Extra Gifts for 1918, 1,000 00
Specials, 401 74
Legacies, 8,348 95

Total, 19,676 83

TOTAL FROM OCT. 18 TO DEC. 31, 1917

Donations, 20,301 73
Buildings, 17,215 00
Extra Gifts for 1918, 16,509 38
Specials, 576 74
Legacies, 9,848 95

Total, 64,451 80

GOLDEN ANNIVERSARY GIFT

Previously reported, 256,470 02
Receipts of the month, 669 96

Total, 257,139 98

Woman's Board of Missions for the Pacific

Receipts for November, 1917

MRS. W. W. FERRIER, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA

Northern California Branch.—Mrs. A. W. Moore, Treas., 415 Pacific Ave., Oakland, Berkeley, North, 32.50; Bowles, 10.40; Ceres, First, 2; Lodi, 22; Martinez, 5.95; Murphys, 25 cts.; Niles, 3.19; Oleander, 7; Pacific Grove, 13.75; Rio Vista, S.S., 3.85; San Francisco, First, C. R., 2.35; San José, 75, Armenian Relief, 15; San Mateo, 4.14, Special offering, 10.05; Santa Cruz, 75; Santa Rosa, First, 3.84; Saratoga, C. R., 3.45; Stockton, S. S., 15; Personal gift, Mrs. Phoebe Hearst, 50,

324 46

Southern California Branch.—Miss Emily M. Barrett, Treas., 178 Center St., Pasadena, Cal. Claremont, 35.95; Corona, 50; Eagle Rock, 14; Lemon Grove, 10; Long Beach, 30; Los Angeles, Berean, 5, Bethlehem, 10, Grace, 5, Hollywood, 4, Olivet, 14,

Pico Heights, 15, Trinity, 15; Monrovia, 5; National City, 30; Ontario, 32; Pasadena, First, Bible School, 51.42; San Diego, First, 30, Mission Hills, S. S., 6; Whittier, Bible Cl., 2, 364 37

WASHINGTON

Washington Branch.—Miss Estelle Roberts, Treas., 1211 22d Ave., Seattle. Bellingham, 1.97; Long Branch, 3; Monroe, 1.84; Ritzville, Philadelphia German, 10; Seattle, Plymouth, 100.36; Washougal, 15; Irby, Emmaus German, 10; Quincy, Salem, 10, 152 17

OREGON

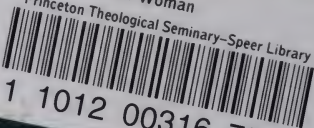
Oregon Branch.—Miss Agnes M. Phillips, Treas. Portland, First, 20.45, Highland, 1.10, Sunnyside, S. S., 5, Zion, 35; Scappoose, 3.48; St. Helen's, 2.09; The Dalles, 10,

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Life and Light for Woman

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